

1874.]

519

[Gabb.

to a stranger except when spoken to, and then reply in as few words as possible and with apparent bashfulness. 291

For ornaments, all wear necklaces. The favorite ones are made of teeth, of which those of the tiger are most highly prized. Only the canine teeth are used. Small strings are sometimes made of monkey, coon, or other teeth, but are not much thought of. I have seen one of these made of five strings of tiger teeth, gradually diminishing in size, and covering the entire breast of the wearer. The women rarely, almost never, wear these. If they wear teeth, they are of some very small animal. In place of them, they use great quantities of glass beads. I have seen fully three pounds of beads around the neck of one old woman, and she was the envy of all her friends and neighbors. Even little girls are often so loaded down that the weight must be irksome to them. Money is often worn by the women. On one occasion I paid a man six dollars, all in Costa Rican quarters, for his month's work. After a few days I went to his house and saw the entire sum strung on his wife's neck. Shells are also sometimes, though rarely used. The men sometimes carry, suspended from the necklace, the shell of a small species of *murex*, with the varices ground off and a hole drilled in it to make a whistle. These are bought in Terraba, and are highly prized.

The men sometimes wear head dresses made of feathers. The most highly prized are the white downy feathers from under the tail of the large eagle. Others are made from chicken feathers, or are worked in rows of blue, red, black, yellow, &c., from the plumage of small birds. I have seen one head-dress made of the long hair from the tail of the great ant-eater, in the place of feathers. The feathers are secured vertically to a tape and extend literally so as to reach from temple to temple, curling over forward at the top, the tape being tied behind, so as to keep the hair in place.

Painting is somewhat in vogue, to assist in the adornment of the person, but is not confined to either sex. The commonest manner is to color each cheek with a square or parallelogram, about an inch across, either solid or made up of bars. This is done with the dark reddish-brown sap of a certain vine, and the pattern resists wear and tear, and water for a week or more. Anatto is also used, but more rarely, and is applied in bars or stripes to the face, according to the skill or taste of the artist. Besides, a hideous indigo-blue stain from a fruit, is sometimes smeared on the face or body, but even savage taste does not seem to approve of this, since it is very unusual.

Formerly the Tiribis tattooed small patterns on their faces or arms; but the younger people have not kept up the custom, and the Bri-bri and Cabecara say they never did it. The chiefs on great occasions wear gold ornaments, similar to those now found in the *Huacas*, or graves of Chiriqui. Whether these have been recovered from some of these graves, or whether they have been handed down from time immemorial is not known. There are but four or five in the tribe, and two of these belong

62	THE BRIBRI
286 ● 297 282 224 415 285 415 [492] [894]	bag is made is tighter and more closely twisted, giving the netting a ribbed appearance. Pl. xii exhibits the detail of a large bag of simple loop-work alternating with knotted net, the looping occurring only near the top and bottom. Another form of small bag is made from the scrotum of a buck, stuffed with ashes while still fresh, and dried. Bags of this nature were seen worn about the necks of small children, and were probably filled with hunting charms. They could not be purchased, as they were regarded as possessing magic properties. <i>Baskets.</i>—Bags and baskets of open weave and of sizes ranging from that of a cup to those as big as a washtub, were seen. The latter are used chiefly for carrying burdens or for storage. Besides these baskets and bags, carrying-straps of bark were used, and with these passed over the forehead, as among the forest Indians of northern America, heavy burdens could be transported for long distances. Pl. xiii illustrates the use of a carrying basket and
VI	INDIAN NOTES

74	THE BRIBRI
291 [894] 301 297 301	the women begun to wear anything above the waist, and even now it is considered hardly necessary. Some of the women wear a sort of loose little jacket, or chemise, very low in the neck and short in the sleeves, that barely reaches the waist and only partly conceals the bosom. I have frequently seen a woman, in the habit of wearing one of these, either take it off entirely, or fan herself with it, if warm, in the presence of a number of men, and evidently innocent of improper intentions, and unaware that she was doing anything remarkable. With this scanty dress, I must do these people the justice of saying that they are remarkably modest, both men and women. "For ornaments all wear necklaces; the favorite ones are made of teeth, of which those of the tiger are most highly prized. Only the canine teeth are used. Small strings are sometimes made of monkey, coon, or other teeth, but are not much thought of. I have seen one of these made of five strings of tiger teeth, gradually diminishing in size, and covering the entire breast of the wearer. The women rarely, almost never, wear these. If they wear teeth, they are of some very small animal. In place of them, they wear great quantities of glass beads. I have seen fully three pounds of beads around the neck of one old woman. Even little girls are often so loaded down that the weight must be irksome to them. On one occasion, I paid a man six dollars, all in Costa Rican quarters, for his month's work. After a few days, I went to his house and saw the entire sum strung on his wife's neck. Shells are some-
VI	INDIAN NOTES

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

CLOTHING .	75
times, though rarely, used. The men sometimes carry, suspended from the necklace, the shell of a small species of <i>murex</i>, with the varices ground off and a hole drilled in it to make a whistle. These are bought in Terraba, and are highly prized.	301 [321] [534]
"The men sometimes wear headdresses made of feathers. The most prized are the white down feathers from under the tail of the large eagle. Others are made of chicken feathers, or are worked in rows of blue, red, black, yellow, &c., from the plumage of small birds. I have seen one headdress made from the hair of the tail of the great ant-eater, in the place of feathers. The feathers are secured vertically to a tape and extend laterally so as to reach from temple to temple, curling over forward at the top, the tape being tied behind, so as to keep the hair in place."	237 • 301
Gabb observed facial paintings applied by both sexes, but none were seen by the writer. He refers to designs made with the reddish-brown sap of a vine, the commoner designs being squares or parallelograms, about an inch across, on each cheek. These figures were either solid or made up of bars. Another pigment, called annato, was drawn in stripes or bars on the face, or an indigo fruit juice was smeared on the face and body. Tattooing is unknown.	302 [386] [531] [386] [304]
AND MONOGRAPHS	3

2:Skinner E-5 (1917) 1920
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Bribri

78	THE BRIBRI
286 283 301 ●237 789 778 301 301 321	Ramón, "the king." This is a narrow strip, less than an inch broad and 28½ inches in length; in color it is red, with a blue central band and white stitches on the border. It is a fine piece of native work. Pl. xix, d, illustrates a wooden spindle for cotton thread. A spindle whorl of tortoise-shell from another spindle was also obtained. <i>Necklaces.</i>—The Bribri women no longer wear the heavy bead necklaces described by Gabb, although the men still delight in similar ornaments, but made of jaguar teeth. These are especially difficult to obtain, since the Indians seem to have the idea that the possession of one of these ornaments endows the owner with some of the powers of the animal from whose teeth they are made. Pl. xx, d, represents one of these ornaments, made of exceptionally large teeth strung on a fiber cord, alternating with small, red-glass trade beads. Fig. c of the same plate shows a smaller but more primitive necklace, in which the alternating beads are made of some species of snail-shell,
VI	INDIAN NOTES

2:Skinner E-5 (1917) 1920
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Bribri

80	THE BRIBRI
301 [435]	golden eagles formerly common among them, the latter being much easier to make. <i>Headdress.</i> —Pl. XXI represents a man's headdress made of the tail-down of an eagle, as described by Gabb. The pure white, fluffy feathers are attached in clusters to a woven cotton head-band of white with red stripes.
[237]	Pl. XXII shows another warrior's head-gear, the foundation of which is trade cloth, upon which, in front, are gummed alternate rows of blue and red feathers, with a crest of yellow.
	Pl. XXIII, <i>a</i> , illustrates an old head-band consisting of a canvas fillet on which are mounted half a dozen long, draggled feathers of the red macaw.
[727]	While the Bribri wear no nose or cheek plugs, they say that this custom is still in vogue among some of the neighboring tribes. These ornaments are said to be made of tapir bone, and are three or four inches long, slender and cylindrical. When taken by the Bribri from a slain enemy, they are highly valued as war trophies.
000	<i>Bark and Fiber Articles.</i> —Besides the
VI	INDIAN NOTES

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PL. XXI

297
301

SKINNER—BIBRI



MAN'S HEADRESS

[Facing p. 81]

2:Skinner E-5 (1917) 1920
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Bribri

237
301

M. xxii

skinner—Bribri



MAN'S HEADDRESS MADE OF ROWS OF FEATHERS ALTERNATING IN COLORS

[facing p. 82]

2:Skinner E-5 (1917) 1920
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Bribri

SCHUBERT-BRIBRI

PL. XXIII

237
301
372
412



HEADRESS OF MACAW-FEATHERS AND FIRE-FAN
OF HAWK-FEATHERS.

[facing p. 85]

86	THE BRIBRI
372 ● [237] [412] 501 [439] 282 415 [171] 534	generated, which requires only a few moments. Even those Indians who have modern appliances use the hand drill for lighting ceremonial fires. <i>Fire Fans.</i>—Pl. XXIII, <i>b</i>, represents a type of feather fan, used chiefly to accelerate flame. They are composed of nine or ten feathers of a large bird, laid parallel and fastened together at the base by a split reed wrapping, in some cases reinforced with a binding of cotton or other fiber. <i>Canoes.</i>—Although the Bribri have “cayukas” obtained from foreigners, no canoes of native manufacture were found. A toy canoe, about three feet long, was observed in one settlement; this was fashioned from a log and pointed at both ends. Gabb states that even in his time the Bribri had no canoes of their own. <i>Leather Pouches.</i>—Pl. XXV, <i>b</i>, illustrates a crude leathern pouch used as a carrying bag; it closely resembles a common North American type. <i>Musical Instruments.</i>—The drum is the most important musical instrument of the Bribri. In shape the common native instru-
VI	INDIAN NOTES

505 sea, skirting the coast westward to Quepos and eastward to the Golfo Dulce, as well as out to Caños Island, furnished another avenue of travel. Dug-out canoes are used in the river, and a larger canoe, called a *bongo* in Spanish, was used on the sea. These *bongos* had sails of bark cloth (see p. 18) which were fastened to a framework of sticks. There are only three kinds of trees utilized for making the canoes, the *españel*, the sandbox tree, and the *guanacaste* (*Enterolobium cyclocarpum* [Jacq.] Griseb.). The canoe is caulked with wax, from certain bees (*Apis Trigana?* or *Melipona?*), which live in the ground on Caños Island. It is said that this is one of the few places in which this species of bee is known to exist in southeastern Costa Rica. It is interesting that this wax contains a majority of resin and very little wax, as the analysis given in the appendix shows (see p. 41). Formerly, the Indians visited Caños Island especially to obtain the wax, coming away with as much as 30 or 50 pounds in their canoes. Nowadays, since the island is no

[Continued at top of page 15-B]

MANUFACTURES

283 Cordage. The Boruca have two principal fibers which serve for making cord, and two which are employed but slightly. The chief fibers are *majagua* (see p. 7), and the *bejuco negro*, or, *brit* (see p. 11). These are used for making rope, string, baskets, and hammocks. In addition to this, the leaves of the *pita* plant and, at times, the leaves of the *cabuya* plant (*Furcraea* spp. and *Agave* spp.) are utilized for bags and rope.

The *majagua* is prepared by cutting a piece of the tree and stripping off the extreme outer part, using only the inner portion. To make rope from this, the fiber is tied around a tree or post and cut into strips, the quantity depending on the quality of rope desired, as the greater the number of strips, the finer the product. Figure 8, c shows the *majagua* fiber ready for use. The *bejuco*, or vine, is prepared by scraping off the outer bark with a knife of *caña blanca*, washed, and then cut into the desired strips. It takes a day to make this vine ready for use. The *pita* is also scraped with a cane knife until it is white all over. It is then washed in the creek or river, and cut into the

[Continued at bottom of p. 15-B]

[p. 15-A]

longer easily accessible, caulking is done with ³⁹⁶ the wax from a related species found around ²³⁷ Boruca, or from the glue made from a palm belonging to the genus *Elaeis* and called in Boruca, *tuskra* (see p. 19), and with the gum of the wild rubber tree (see pp. 19-20).

There remain certain families of "river In-⁵⁰² dians" who are famous for their skill with the dug-outs, particularly in the rapids, and there were formerly outstanding sailors for the sea-going *bongos*. On the river, both paddles with plain handles and poles are used.

Carrying Devices. Generally, the women ⁴⁸² carry cargo (see figs. 7, a; 8, a). The men very ^[462] seldom do such labor. A tumpline is used to support the article which rests on the back of the individual or in a *haba* (see below), which is also carried in a similar manner (see fig. 8, a). Occasionally, string bags (see fig. 8, b-4, 5, 7, and p. 18) are swung from the forehead down the back. They are, however, rarely used like this, being generally left to hang on the house wall. Babies are carried in a shawl ^[54] or cloth on the back.

MANUFACTURES

desired pieces. *Pha* is not used for heavy rope, ²⁸³ but is made into cord and a "fishing line" which is tied to the fishing spear or arrow (see p. 8). The leaf of the *cabuya* is beaten on stones until it is pulpy, after which it is washed, and then dried in the sun. When dry, it is pulled into strips.

Figure 8, d is a sample of the two kinds of rope the Boruca make. The upper portion is twisted and braided, while the lower half is only braided. This last method makes a stronger rope. When the rope is finished, it is tied at the end, and one of the strips is twisted around the whole, passed through the braid, and then pulled tightly.

Basketry. The typical basket of the Bo-²⁸⁵ ruca is what is called in Spanish the *haba*, and in Boruca *ba'va*. It is woven by the men. The *haba* (see figs. 7, b-2; 8, a, b-1, 3) is made only from the *bejuco negro*, the strips of which must be cut in lengths according to the size desired for the finished product, as in this type of basket one cannot add extra length or depth. The smallest *haba* is about 9 inches in depth, and is used for washing corn. For a

386 threads, the Indians lamented to the writer that they had forgotten how to make many of the beautiful colors their ancestors knew. In particular, they wanted to know how to obtain a bright blue. As a consequence, the seeds of the broad-leaf indigo were sent them for planting.

[123]

The colors still made by the Boruca are black, light yellow, pale blue, and purple. Light brown is obtained by using the natural colored cotton, as stated before. Formerly, red was made by boiling the leaves of the sangrilla tree which is called *rus kra'* in Boruca, and is abundant in the neighboring forests. At present, they do not make this dye, as they seem to think it too much trouble. A fast jet black is procured by cooking the bark of a tree called *carbonero* (*Guarea guara* (Jacq.) P. Wil.) in Spanish, and *grisín-kra'* in Boruca, and combing the liquid with a black clay found in the vicinity. Light blue is made from a narrow-leaf indigo (*Indigofera suffruticosa* Mill.) which abounds by the river. The leaves are boiled for dye. Purple is obtained on the sea coast near Punta Mala and Dominical. Here a mollusk (*Purpura patula* Gould), called *la morada*, is gathered at low tide off the rocks which jut out of the water along the shore. Formerly, the Indians swam out to the rocks with the cotton thread on top of their head to collect the animal.²⁶ The Boruca have no tradition of any of this. At the present time, they gather the mollusk when the tide is out from the shore, and from the rock they can reach by wading. Great pain is taken not to let the creature die. On obtaining the mollusk, they first turn over the shell so that the sea water runs out. Then they blow into the shell, holding the thread in front. The angry animal spits out a fluid on the thread, after which he is thrown back into the sea. This fluid is at first a greenish-yellow, but when dry, becomes deep purple.²⁷ They say that the ink is best when the moon is full, and no good when the moon is new. At other times, the color is not so strong, nor does it dye evenly.

[648]

This dye has long been prized not only by the

²⁶ See Cockburn, 1779, p. 112.

²⁷ According to Dr. W. J. Clench, Museum of Comparative Zoology, Harvard University, this dye is a drug used by the snail to anesthetize its victim.

²⁸ See Fernández, 1907, vol. IX, pp. 353-54; Cock-

● 237 Indians, but also by the Spaniards who demanded purple thread, during the Conquest and the colonial period, as tribute for the church as well as for themselves.²⁹ For a more complete discussion of this purple dye in other parts of Central America, see MacCurdy.³⁰ Another, not so strong, purple dye is gathered from a small mollusk (*Purpura kioskiformis* Duclos) which lives on the roots of the mangrove trees (*Rhizophora Mangle* L.). This creature must be killed to be of use. The soft part of the shell is removed, and the liquid it contains is put on a thin stick and drawn on the material in the same manner as using a colored pencil. When first applied, the liquid is black, but it turns purple on drying. This is employed very seldom today, as the little weaving that is done has generally woven designs, and is not painted.

286 The actual weaving is done by the women seated on the low bench that is characteristic of the Boruca (see p. 13). The loom used is horizontal with a warp beam and a back strap, the other end of the loom being fastened to the wall of the house or to a tree (see fig. 9, d). The crossing of the weft is accomplished with a straight wooden rod, after which the woof is pressed into position with a wooden sword slightly longer than the width of the cloth. A shed stick is used, but there is no heddle rod. The width of the web is kept even by the temple, which is a piece of cane, preferably the part near the inflorescence, with a bone point at each end (see p. 18).

[462] The cloth woven by these people is usually heavy with a stripe design (see fig. 7, d). [53] Some women, however, weave a conventionalized geometric pattern horizontally across the white space between the stripes (see fig. 9, a), not permitting the design to appear on the reverse side of the cloth. This is a single-faced weft-pattern weave, and is a technique unknown elsewhere in Central America. It has been found in ancient graves on the Ecuadorian coast, by the island of Puna.³⁰ Men's belts are also striped, although the thread used and the weaving is finer than that of the skirts.

burn, 1779, p. 112.

²⁹ See MacCurdy, 1911, pp. 160-61.

³⁰ Information given to the writer by Professor Carlos Zeballos M., Director of the Municipal Museum, Guayaquil, Ecuador.

[p. 17-B]

- 373 Miscellaneous. Candles are made from
 • 237 wax of the *ficote*, a wild bee, and from the
 wax of the wild wasps. Clothes are washed
 378 with *jaboncillo* (*Leguminosae* sp.). This is a
 [294] vine which grows near the river Diquis. The
 roots only are used, and are cut into pieces and
 mashed. When mixed with water, suds are
 produced, and it is an effective cleansing
 [412] agent. Brooms are made of fern leaves tied
 824 to wooden handles. Cocoa-butter is found in
 [302] every Boruca household. The women rub it
 [757] in their hair so their hair will shine. It also
 has a common use as a salve for certain reme-
 dies, such as boils or sores on the legs. To
 make the butter, the cacao bean is toasted and
 then boiled. The grease rises to the top, and
 then is skimmed off and put on a *bijagua* leaf
 (see p. 9), or in a gourd, to cool and to solid-
 [272] ify. The liquid remaining in the pot is drunk.
 This is called *tivia* in Spanish and *kao* in the
 Boruca tongue.

MEASUREMENTS OF TIME

- 805 moon as well as by the calendar of the *ladinos*.
 Most of the Indians have no conception of
 their age. The numeral count of these people
 802 runs from one to eight, Spanish being used for
 [177] the remaining numbers. Foodstuffs are meas-
 804 ured by hand-fulls or by gourds. There does
 not appear to be indigenous methods for
 weighing.

CYCLE

- 344 8). The end of the cord is burned with *toco-*
lote, the colored cotton. White cotton is not
 used. The cut part is buried where the child is
 born. In cases when the cord is slow to fall off
 the infant, the dust from the *bajareque* of the
 house wall is mixed with cinnamon and applied
 to the babe. After birth, the child is bathed in
 the liquid remaining from boiling three plants.
 One is a grass which grows in the savanna and
 is called *trik-kra'*. This is a very fine grass that
 has a little root resembling *tiquisqui* and yel-
 low blossoms. The other plant grows by
 streams and is called *tsu-kra'*. Pittier does not
 mention *trik-kra'* but cites *tsbu-kra'*,²³ and gives
 the same use for it. Standley,²⁴ following Pit-

²³ Pittier, 1888, p. 93.

²⁴ Standley, 1937, p. 761, pt. II.

[P. 14(8)]

Bribri
Cabécar

322 selected is placed over the fire to soften. A wire is heated and is pushed through the length of the wood to remove the soft pulp. If wire is not available, a *pejibaye* rod is substituted. The

[824] inside is smoothed by wrapping *chumico* leaves (*Curatella americana* L.) around a *pejibaye* rod and rubbing it up and down. The

● [237] covered with beeswax and carbon to preserve it. Two shells, beads, beetles, or lumps of wax are often used as sights (fig. 12, d).⁴

411 The balls for ammunition are made of clay which has been dried, ground fine, and then mixed with water, worked with the fingers and rounded with a wild turkey bone as needed. They are carried in string bags.

[415] Lances made of *pejibaye* wood with metal heads are occasionally seen. When rifles or shotguns are available, rubber bags are used to carry a powder horn, wick, etc.

[223] Bolas are made by small boys for hunting birds. *Guarumo* fiber is used instead of cord and river stones are used for ammunition.

[157] A loop of *pita* (agave thread) is made in one end into which the forefinger is placed. Then both ends of the bola are grasped in the hands and it is swung over the head.

223 A resin called *yok* in Cabécar is put on a tree where birds are apt to feed. Their feet

[314] stick in this, prohibiting escape. Wild boars and large game are often trapped. This is accomplished by tying a rope to a tree beside a path and making a slipknot at the other end, leaving a wide loop. The loop is placed in the center of the path and the animal is snared in it.

At night, in Talamanca, another type of lure is used. Crab claws, with bits of meat left in them, are tied to a piece of string about 22 yards long. Bananas, or whatever fruit the animal being hunted uses for food, is attached to one end of this string. The string is tied to a stick which is thrust into the ground to hold the bait in place. The hunters use a leaf to shield their light and remain hidden. They are alerted by the sound of the claws rattling and shoot their prey with a bow and arrow or a gun. There is a superstition connected with

[262]

[192] "blow gun stick"; in Bribri *skamokaL* signifying the same as in Cabécar.

⁴ [See category 116 - END PLATE 11 - ANALYST.]

[P. 18 (B)]

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Bribri

Cabécar

353 gun pellets; the necessary equipment for fishing and hunting; hen nets or nests for laying made of vine; bark containers or *bavas*; remedies in gourds, net bags, wrapped in *bijagua* leaves, or, rarely, in bottles; tobacco leaves; bright feathers from birds, in particular the oriole and macaw; toucan bills; dried flowers; sea shells and the shells of crustaceans; animal skins for dress or for curing purposes; fibers for making rope or string; and seeds and tubers for planting.

352 Cabuya string (see Fibers) hammocks, made by the Bribri men and used by them and the Cabécares, are also suspended from the roofs of all houses and are for sleeping as well as resting. Instead of hammocks, sometimes leaves are placed on the ground by the fire and are used for sleeping. This is inconvenient as dogs and pigs are apt to disturb people sleeping on the floor.

352 Low tetrapod wooden stools or benches are common. These may be long, rectangular, or circular and are often decorated with a protruding head and tail. The women sit on them while cooking, or people while talking, in order not to be bothered by smoke. The benches are generally made of cedar by the men and are called *kaLwa* or *hekkegLá* in Cabécar and *kuLá*⁷⁷ in Bribri.

415 Close to the roof or the low wall, wooden mixing trays or wooden mortars, *bavas*, and basketlike containers (*deku* in Cabécar), frequently lined with *bijagua* leaves to hold chicha paste, are raised on wooden supports to protect them from animals. Large earthen chicha jars with a pointed base are found in all the big circular houses of the Bribri and in some Cabécar ones (fig. 4, c). There is always

one or more iron pots, bought in Limón or a Company commissary (fig. 6, d). This is true even in upper Talamanca. Here and in the remote parts of Chirripó, *bijagua* leaves frequently serve as plates and cups, and instead of spoons, knives and forks, the fingers are used for eating from these or from a common pot or gourd. People say that eating utensils are "dirty" and fear sickness as a result of their use.

352 In the smaller houses, the general furnishings are the same. As these dwellings are usually

177 to the Bribri term *kuLá*. In this section, the two groups are in close contact.

[192]

[P.19(B)]

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Bribri
Cabezar

- 184 Ujarrás, and China Kichá, the hearth is more
 [354] often constructed of clay on a wooden table.
 Here wooden beds and mezzanines made of
 [352] wooden rods are used for sleeping along with
 [415] hammocks. Plates, spoons, cups, etc., are seen
 [412] in every household although their number is
 [352] limited according to the family purse. The
 low stool is always present but a chair and a
 [353] table are found now and then. Hanging shelves
 [353] serve for storing food and all manner of odds
 [824] and ends. Yeast for chicha, generally wrapped
 in *bijagua* leaves, is hung on the wall posts.
 • [237] The fondness for decorating the wall with
 [353] feathers, eggshells, bones, and skins, however,
 remains the same as on the Caribbean side.
 [231] Attached to the exterior of the house are hen's
 nests made of vine baskets or *havas*, a wild
 plant or orchid, and generally a piece of tree
 trunk containing wild bees.

DRESS AND ADORNMENT

- 291 An early report concerning the expedition
 of Fray Margil to the Province of Talamanca
 states:

Their dress is very poor, because the men (are
 dressed) with their cloth of skins, and the women
 with their short cloths, and those who do not have
 them, with plantain leaves appear as contented as the
 best dressed Spaniards.⁸⁰

- Today, bark cloth (*see Manufactures and*
 [287] Trade), still called *mastate* in Spanish, is used
 in upper Talamanca and upper Chirripó as
 shirts or Mother Hubbards, as loin cloths, and
 [513] as bed covering. In the rest of the area inhabit-
 [294] ed by the Talamancas, it is only used as
 [462] blankets. Sewing is done by both men and
 [439] women but chiefly by the men.

The ordinary woman's garment consists of

y vara y medio de largo, con que cubren las partes de
 honestidad; las mujeres andan con una manta de lo
 mismo y algunas de algodón que la atan desde la
 cintura a las rodillas. . . ."

⁸⁰ De Espinosa, 1742, p. 64. "Su vestir es pobrisimo,
 porq los hombres con sus cendales de pieles, y las
 mujeres con sus pañalitos cortos, y las que no los
 tienen, con hojas de platanos se hallan tan contentos
 como los mas bien vestidos Españoles."

[P. 20(B)]

SA19 Talamanca SA19

Bribri

Cabécar

302 (painted) below the eyes and on the cheeks.
 ... "84 In the 20th century, there is no trace

[178] of paint in the Caribbean region. On the
 [177] Pacific side, a few women copy non-Indians by
 putting *achiote* on their cheeks in place of
 rouge and using lipstick which they buy.

[75] Cocoa butter is applied occasionally as a protection against the sun.

292 In upper Talamanca and upper Chirripó on festive occasions, during short periods of group

[474] work in building a house, clearing forests, hauling logs for a clan grave, etc., men still wear headdresses made of white feathers and of

● [23] macaw and eagle feathers (see Reunions).
 301 Formerly the *usegLa* (see Social Organization) wore necklaces of jaguar teeth. Today,

[825] boys use these necklaces "to get them used to hunting and take away fear of the jaguar."

Beads made from sea shells are mixed with these teeth (fig. 12, c). The long all-shell

[78] strings, called *chaquirá* and mentioned in Spanish reports,⁸⁵ are not known now. Children have a "good luck" necklace called

[77] *sewivu* in Cabécar. This is made from the bark of a tree called *kuri* which is claimed to be

[824] immune to disease and to propagate of its own accord. Sea shells, seeds (occasionally carved),

[23] bones, and jaguar, monkey, or alligator teeth are strung on it (see Manufacture). When

financially possible, women wear strands of

[439] red beads which are bought in trading posts or commissaries. There are no earrings in the remote sections.

301 On the Pacific side, the "good luck" necklaces of children have fewer or no teeth and

[184] often a Roman Catholic charm or cross is
 [77] worn. Here women wear earrings and single

[439] strands of glass beads bought from traveling merchants.

TRANSPORTATION

481 roots. They are also adept at crossing swift boulder-filled rivers on foot. Their only aid when traveling is a long staff which they cut for this purpose before undertaking a journey.

⁸⁴ Fernández, 1883, vol. III, fn. 10, p. 338.

⁸⁵ Fernández, 1882, vol. II, p. 152.

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Bribri
Cabécar

286 nique. Very seldom does one see bags woven
415 from cotton or *guarumo* fiber. This last is
[184] found among the Cabécares, particularly on
the Pacific side.

286 There are two types of weaving, single or
double loop.⁸⁰ Those for ordinary purposes
are single looped and are generally made with
the fingers alone, although at times a bone
needle is used to open the hole. The fine
meshes, however, are made with needles of
[412] *pejibaye* thorns, and those a bit coarser with
[824] needles of deer or monkey bones. The coarse
[237] bags are always plain and undyed. The better
[531] ones, however, are decorated with horizontal
bands of red-brown, yellow, and black. (see
Dyes).

285 Baskets. *Havas* or carrying baskets are made
824 by men from vines (*bejuco de hierro*) and are
[482] suspended down the back by a tumpline.
Baskets for household use only are fashioned
from the vein of the white *bijugua* leaf or
from palm leaves or cane. Crudely made vine
basket-nets are used for setting hens and hung
[231] on the outer walls of the houses.

386 Dyes. Red dye for decorating net bags is
824 obtained from the leaves of a vine (*Arrabidaea*
[824] *chica* [H. & B.] Verl.)⁸⁰ and by rubbing the
leaf of *Melastomaceae* sp. A darker red or
purple-red comes from the leaf of the red
biguerilla (*Ricinus communis* L.). On the
Pacific side, yellow is made from the bulb of
the *yuquilla* (*Curcuma longa* L.), whereas in
the Talamanca region it is extracted from a
vine called *skabarko* in Bribri. Black is made
by rubbing with *ojo de buey* (*Mucuna mutisi-*
ana D.C.), and in Cabécar it is obtained from a
leaf called *sakiba*L. This must be mashed and
rubbed dry on the fiber because if wet, it
is ineffective.

352 Hammocks. Hammocks are made principally
by Bribri men from *cabuya* thread although
pita is also used (see Fibers), and occasionally
by the Cabécares from bark cloth (see Bark
Cloth). There are two sizes of Bribri ham-
mocks. The largest one is generally used by
the Bribri themselves and the smaller one,

⁸⁰ Skinner, 1920, pp. 53-62, gives a detailed descrip-
tion of these weaves.

[171]

⁸¹ This is also used in the interior of South America.
⁸² Gabb, 1875, pp. 511-12.

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Bribri
Cabezar

501 *cardium rhinocarupus* D.C.) and *ceiba* (*Ceiba*
 [824] *pentandra* Gaertn.) are the favorite materials.
 [137] The plain of the Sixaola has long been cut
 396 over and these woods are found in the deep
 forest. The Bribri select the tree and fell it,
 fashioning the dugout at the spot and carrying
 it to a waterway. It often takes as long as three
 days to transport the dugout from the place
 of manufacture to a waterway. In making the
 boat, the center of the log is burned and the
 rest is cut out with machete and axe.

• 237 Bone. Monkey and deer bones are made into
 needles (see Nets). The leg bone of the wild
 turkey (*Penelope purpurascens* Wagl.) is cut
 at the top of the joint and is utilized for round-
 ing the pellets of the blow gun. Deer bones
 are made into handles for rattles and fastened
 with *pita*.

412 Needles and Beads. *Pejibaye* thorns are used
 as well as bone for needles. Beads are fashioned
 301 from animal teeth (see Dress and Adornment),
 stones, shells, and seeds. The holes in all of
 these are made with an arrowhead or a fine
 432 *pejibaye* stick, sand, and water. On the Pacific
 side, needles are almost always bought.

237 Wax. Beeswax has varied uses. The two
 most important ones are for fastening on the
 [411] sights of blow guns and for holding the shafts
 [354] of lances and arrows in place. At times, wax
 is made into candles. It is very popular as an
 article of trade.

354 Light. Candles are made from the white and
 824 red *biguerilla*. When dry, the seeds are placed
 on top of each other and a stick is run through
 the center. In Chirripó, a piece of cotton is
 used as a wick in beeswax. The resin from
 copal (*Protium copal* Engl.) also serves as a
 light, as well as the sap of the red *mastate*.

237 Feathers. Bright feathers are used for adorn-
 [301] ment both on the house walls and as head-
 [372] dresses or around the neck. Tail feathers
 and/or wings of wild turkeys are generally
 used as fans for the fire.

388 Soap. The leaves and fruit of the *guanacaste*
 824 tree (*Enterolobium cyclocarpum* Griseb.) are
 boiled to make soap.

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Bribri
Cabezar

756 term is *sijé* or *sienkúrua*. Individually, they are called *kárua* or *dikárua*; *sorkárua* or *sorkúrua*. They resemble small river stones and are

778 sometimes found in pre-Columbian graves.

[172] Today, the stones are "given" or "appear" to the medicine man on special occasions, or are handed down as a sacred heirloom by a col-

[428] league who must also belong to the same clan. When a medicine man dies, if he does not wish to give his own stones to a young professional, his brother or clan keeps them until a new doctor has need of them.

[955] Curing (see Curing) is impossible without these two stones although other ones are also used. Some are taken from the belly of a wild pig, tapir, deer, etc. These, besides being em-

[224] ployed for curing, are used to call the particular animal when one hunts and it is for this reason the Indians say that medicine men never lack game.

[824] Leaves with white spots, called *aik* (*Avacea* sp.) in Bribri, also are part of the curing paraphernalia. The sap is caustic and the leaf is used more as an indication of magic power than for any other reason.

[844] Tobacco for smoking is essential during childbirth. Other articles which compose a

medicine man's equipment and which were left

by *sibu* to be utilized while curing include the

• [755] shell or body of a small land turtle, *kué*; a

[238] lizard, *trook*; the eyeteeth of jaguars; the

feathers of certain water fowl, macaws, quetzals, hawks, and other birds; animal skins; and

shells of which three are of particular importance. These are *tsanamik* and *tsrikuo*, a rose and white clam shell; and *duk*, a conch shell.

756 Training and Procedure. Although there is no fixed time required for preparing to become a medicine man, it usually takes from two to six years, depending upon the capacity of the novice's memory. The first six months are intensive. The apprentice goes for three days without eating. He makes a lean-to in the woodland out of all the herbs he can gather, edible and non-edible, and stays there for two days so as not to see the sun. At night he can go outside. During this period, the medicine man appears and teaches the ritual songs. After two days and two nights the teacher and his pupil eat all the edible leaves or herbs of the hut.

The next task for the novice is to obtain

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Bribri
Cabelar

476 traditions, are known by the Spanish term
574 *juntas* or *blo-36* (chicha-to drink) in Bribri,
273 or in Cabécar *dí*²⁰⁴-32 (chicha-to drink). They
are held when there is need of group labor
such as building a house, clearing a field,

[571] making a bridge, etc. It is the only time except
at death or bone burial that groups of people
meet. The person giving the *junta* must supply
liberal quantities of chicha and at least suffi-

[535] cient food. Dancing with singing, particularly
533 on the Caribbean side, forms part of the enter-
184 tainment. On the Pacific, singing is not as

[534] [Text continues TOP OF P.69(B)-Analys]

THE ARTS

534 Musical Instruments. Upright drums are the
preferred instruments of Talamanca. In pre-
[172] Columbian graves they are found fashioned of
clay and occur from miniature sizes to three
feet in height. Today they are made of palm

[824] or cedar with one end covered with iguana
237 skin and the other end open. The skin is
fastened to the wood with a glue made from
[381] the red fruit of the *butsi* tree and is then tied
[824] with *pita*. Their size varies from two and a
half to three feet and they are played by hand.

[766] Formerly a small all-wooden drum with a
[184] U-shaped slit²⁰⁵ was used at the burial of
chiefs. These were played with a bone or a
stick. The people on the Pacific side do not
have the upright drum but use the Chiricano

[237] *caja* or round drum of palm wood covered at
both ends with wild boar skin and played with
two sticks.

534 In Talamanca, and as a rule in all *javá*
237 houses, armadillo shells are rubbed with a stick
while those of land turtles are used in a similar
manner or as clappers. The conch shell is made
[202] into a horn to relay messages but not for a
musical instrument. Rattles of gourds filled
with seeds or pebbles and with fowl bone or
wooden handles are also seen.

533 Tempo. There are varied beats for the up-
right drum: 4 short and 1 long; 3 short and
1 long; 2 short and 1 long. As many as twenty
drums were played at one time in Talamanca
when the Singer functioned. On the Pacific

[184] side, the old pieces are seldom heard. The
[Text continues middle of P.69(B)-Analys]

[192] ²⁰⁵ *dí* is also the word for water and is often used
for river.